historic times men themselves becoming ever more and more dependent on each other,—the artisan dependent on the husbandman, the husbandman on the artisan ; the artist supplying the highest pleasures of the man of affairs, the man of business supplying the necessities of the artist; the wheat-growing countries feeding the coal-producing countries, the coal and iron nations creating all the implements of civiliza-tion for the populations of the grain lands. So that the progress of that little bit of the universe, the earth, which is intimately known to us, turns out to consist in the ever-increasing complexity of its elements, and the even more and more intricate and beautiful interdependence of those ele-ments, the ever growing variety of their ministry of service, one to the other. So that it looks as if the Great Power lying at the back of all and over-ruling all, which we call God and the Rishis called Brahman found divine delight in this universality of dependence and service between all the individual atoms or beings of the world which He has created.

By no manner of means could the philosophers, above referred to, explain how the universe came

to be a universe—
a single, magnificent, complicated system, characterised by
a marvellous unity in variety. Certainly the atoms could
not, as humourously observed by Dr. Flint, have taken counsel
together and devise a common plan and work it out. Grant-
ing for argument's sake all the atoms of matter to be eternal,
granting that all the properties and forces which are claimed
for them to be eternal and immutable, it is still beyond all
expression improbable that these atoms with these forces,
if unarranged, uncombined, ununified, unutilised by a pre-
siding Mind, would give rise to anything entitled to be called
a universe. It is millions to one that they would never
produce the simplest of the regular arrangements which
we comprehend under the designation of course of nature,
or the lowest of vegetable or animal organisms ; millions